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THE SERVER
OFFICIAL MAGAZINE
FOR
THE ORDER OF
THE STAR IN THE EAST

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EDITOR-IN-CHIEF	- - -	John A. Ingelman
MANAGING EDITOR	- - -	Marie Russak Hotchner

The Ojai Star Camp, 1928

J. KRISHNAMURTI

The most important work that lies before the members of the Star in America is the building up of the Camp, which is to take place next year, 1928.

As most of the American members have not been to the Camp in Ommen, they naturally cannot realize the immense importance of holding such a Camp, where we can all meet and be together for some days. When the Star Camp Congress at Ommen took place the first year, we did not realize nor did we dream of its great growth.

In Ommen we are very fortunate in having many hundreds of acres of land for our purpose, but here in America we have to begin from the very beginning. That is, we must buy many acres of land, for this Camp will surely grow from year to year, and so we must be prepared. We must also make the necessary improvements that are required for the holding of a Camp for many hundreds.

I think the members themselves will realize, when once they attend the Camp, the real value of such a gathering. So, being acquainted with the great happenings at Ommen, I am naturally very keen that we should have a Camp here at Ojai in 1928.

Dr. Ingelman, the National Representative of the Star, has written fully about the Camp; and my friend, Mr. Louis Zalk of Duluth, has kindly consented to take the responsibility of organizing and building up the Camp for next year. We are very happy that Mr. Zalk has consented to take this difficult task, and I know that he will make the Camp a great success. I would beg all the members to cooperate with them, and help them in every possible way to make this Camp a great success.

It is necessary that we take the heavy responsibility of acquiring and holding large areas of land in order to insure ourselves against the future. It would be extremely

foolish to start this great scheme on a small scale; it would be equally foolish to have a narrow vision of this work, and to prepare in a narrow way. We have chosen for this Camp a suitable site, and the possibilities of its increase where it is situated are great. Large sums are necessary for this work, and we are fortunate indeed that some friends have already promised to help; but every member of the Star must cooperate in this scheme, whether he intends to come to this Camp next year or not. This work is for the whole of America, and not for one individual member.

Every member of the Star believes in the Coming of the Teacher, and in trying to understand His teachings and in helping to establish the Kingdom of Happiness here in this world. The members must no longer look to the Coming as a future event, but as a reality that is taking place at the present moment. Among the shadows of many trees, and among the high mountains and blue skies, they will perceive the reality for themselves; and once having felt the thrill of the Truth, they will be able to live according to that Truth and to make the world around them like unto the Kingdom of Happiness.

For this is the only purpose for which that Event shall come into being; that in each one of us shall be awakened the true insight into the ordinary events of the day, into the common happenings of our lives, so that we shall be masters of them and thus be free mentally and emotionally. And the freedom of the physical is the last stage which comes when there is absolute certainty of freedom in the other two worlds.

The people who come to the Camp will be helped greatly; and they will there, if they are wise, drink of the fountain of Truth, and go away with a certainty which shall help them to break their fetters.

The Great Work

ANNIE BESANT

As we have been living here together, Krishnaji and I, a Great Vision has dawned upon us, a Vision the splendor and the reach of which are almost blinding.

Already, on our arrival, we found that some land had been partly bought in the Ojai Valley, on the initiative of Mr. Fritz Kunz, for a school to which was added later the idea of a Star Center and Camp. The school will be built in due course, but it will be part of the Happy Valley Foundation, with which the public is already beginning to be acquainted. The scheme was sketched by myself in *The Server*, and I stated frankly that I was acting on the wish of my Master in buying a large amount of additional land, on which could be raised a model in miniature of the Coming Civilization, for the helping and training of the new human type, the sixth sub-race, now multiplying in California. The Chohan Maurya is the Manu of the great Mother Race that will spring from this, the sixth in our humanity. The Happy Valley is dedicated to that work, protected and guided by that Manu, the Inspirer of the whole undertaking.

But this would be incomplete by itself: with the new type comes the Bodhisattva, the World Teacher, to shape the religious side of the Civilization, as the Manu shapes the physical, and this is the department of the new departure in the religious thought of the world. The two have ever come together, and the two Mighty Brothers in the Hierarchy, charged with each, have ever worked in perfect unity in the dual evolution of the world. The starting of the work of the Manu suggested the immediate starting of the work of the Bodhisattva, the Christ.

Hence the dawning of the Vision Splendid which opened before Krishnaji and myself. The natural conditions of the Happy Valley, eminently fitted for the Cradle of the New Civilization, precluded its use as a place de-

voted especially to the teaching of the Message to be given by the Teacher for some three months annually, and to be the Center for the spreading of that Message over the Americas during the remaining nine. There are other Centers in the world demanding His presence and His teaching, the inspiration of the spreading of His message over other parts of the world. For this work of the Teacher is a World-work, and He comes to all. The work of the Manu in the gradual elaboration of a new type is specially directed to the building of that type, and is slow and continuous. The work of the Teacher is intensive and non-continuous, given at each place for a period, when thousands will gather to learn from Him, and return to their homes, spreading His teaching over their own part of the globe.

So our Vision was that of two great departments of human life, working in closest co-operation, in basic harmony, in the Service of Man, but necessarily different in the conditions demanded for the special work of each. Both are here in this wonderful Ojai Valley, within sight of each other across the intervening vale. The two Great Ones who founded the Theosophical Society are the Ruler and the Teacher of the next Mother-Race, knit together in closest unity, cooperating in a Oneness that we can but dimly image, though we see its splendor, "dark by excess of Light". We, Their servants, also work hand-in-hand, and we invite all who love us to help in building up this Great Work.

In our world of separateness, of material things, helpers can help either department or both, as they please. The money already given to Mr. Fritz Kunz for buying land for the Star in the Happy Valley will be handed over by me to the Star Board for the land now being purchased near Krotona for the Star Center, so that it may go to the purpose for

which it was given. The School money remains as a fund for the School to be built in the settlement. The leading workers for each department work in closest unity. One builds a glorious Temple, the other builds up the future congregation. Above the Valley, to us, are enthroned the majestic Figures of the

Coming Manu and the Coming Christ—the Manu as yet hidden, the Christ rapidly revealing Himself.

Happy are we who are living at such a time, and have a share in the laying of the foundations of the one Great Work.

Special Circular No. 5 of 1927 to
National Representatives.

Ananda, A New Journal FOR THE INTERNATIONAL SELF-PREPARED GROUP

Dear Friend and Colleague:

I desire to thank you and all members of the International Self-Preparation Group for your efficient cooperation during the last year in the work of our Group.

The Messages from Krishnaji, sent out regularly from the General Secretary's Office at Adyar, have been welcomed by every member, and they have closely linked Krishnaji with all who belong to the Group.

The organization, planned at Adyar in December, 1925, for the regular distribution of the Messages, has proved to be a great success, and the work of the Self-Preparation Group all over the world has greatly developed in intensity and effectiveness.

For the Star year beginning May, 1927, you will be happy to hear that Krishnaji and I are planning to issue a new journal to members of the International Self-Preparation Group. He has asked Lady Emily Lutyens and myself to be joint editors. I am hoping to distribute this journal free to all members throughout the world. We feel that we are warranted in inaugurating this magazine by the enthusiasm shown everywhere for the Messages.

We have now reached the next stage of our work in this Group. No longer should members be content with the reading of the Messages from Krishnaji, but they should

definitely set themselves to intensify the preparation for the wise understanding of the Message of the Teacher. We are no longer preparing for His Coming, for He is in our midst.

The work of the International Self-Preparation Group is the realization here and now on earth of the Kingdom of Happiness, idealized for us by our Great Leader. It is in order to give every assistance in this work to the members of the Group that Krishnaji desires the publication of this journal.

There are at present 7000 members of this Group scattered in all parts of the world. This magazine will serve to establish unity of ideals, to give intimate news of the Great Teacher and of His work, especially interesting to those dedicated to His service, to enable members to keep in touch with Krishnaji's activities, and to afford an opportunity for those who are seeking to understand the Message, to be the interpreters of the teaching, and to keep ever-burning the fire of enthusiasm for the attainment of the Kingdom of Happiness.

We are giving this new journal the name *ANANDA*. "Ananda" signifies "Bliss"—that eternal happiness which is the very foundation of the new Kingdom. This journal will include Krishnaji's Messages, and contain articles of special interest to members of the Group.

Our new magazine is offered *free* to all members of the International Self-Preparation Group; and we have no hesitation in embarking upon this venture, because of our confidence that we have something to give of great value to the Group. Because of our confidence, we feel that members of their own accord will make the regular publication of this journal possible.

The cost involved in the publication and distribution will be very great, for nothing that has the inspiration of Krishnaji can be sent out except it be of the best. We shall produce this as inexpensively as is compatible with dignity, and we rely on the generosity of Group members to help us to meet the necessary expenses. We shall start by distributing 7,000 copies, but this number is bound to increase every year. All that we say to you, and to the members in your country, is: If you find that *Ananda* brings you something of value, help us all you can to continue its publication and *free* distribution.

Ananda will be published at Ommen, and sent in bulk to the National Representatives for distribution to their Group Members. Our Headquarters for the work of the Self-Preparation Group is therefore, Eerde, Ommen, Holland.

We are not binding ourselves to any specific number of pages or to any regular date of publication. When we have something of importance to say, we shall publish this journal, whether it be weekly, monthly, or quarterly. If we think it desirable to print only one page containing only one utterance of the Teacher, as for instance the famous words of December 28, 1925, at Adyar, we shall do so. If, on the other hand, it is felt advisable to issue a small volume for any particular month, we shall likewise be happy to do so. Asking no subscriptions, we are naturally perfectly free in this respect. But, as you will realize, the financial response from the members will regulate to a large extent our activities and our enterprise. We therefore request you to do your utmost to send us substantial donations collected from the members in your section.

We hope to publish the first number of *Ananda* in May. Will you help us? Kindly send to me at Eerde, Ommen, Holland, a friendly response to this letter, telling me to go ahead with the publication of this journal and sending me your first offering on behalf of your Group Members.

Please note:

1. That there will be no more Messages separately issued from Adyar after April, 1927.

2. The next Message from Krishnaji will appear in *Ananda*.

3. If you have already sent subscriptions for the new series of Messages according to the old scheme, may we consider them as part donations for the *Ananda Fund*?

4. Mr. Patwardhan, Adyar, Madras, India, has written on my behalf a circular letter explaining that, for the purposes of the Messages, and hereafter for the purposes of our new magazine, the year begins in May.

5. It is hardly necessary to state that the cost of printing and distributing the magazine will be much greater than has been the case with the Messages.

6. In sending donations for the new magazine, *Ananda*, kindly make out checks to D. Rajagopal, *Ananda Fund*.

7. All communications relating to *Ananda* should be addressed to me at Eerde, Ommen, Holland.

You will rejoice with me in the happy thought that Krishnaji has desired us to create a dignified journal for the helping of the members of the Self-Preparation Group. Will you kindly circulate among the members of the Group all the facts contained in this letter.

With cordial greetings.

Yours fraternally,

D. RAJAGOPAL,
General Secretary-Treasurer.
ORDER OF THE STAR IN THE EAST

A Star League of Parents

THE LADY EMILY LUTYENS

More and more it is becoming apparent that the new generation everywhere is in revolt against the social standards, conditions and sanctions of the older generation. This spirit of revolt will either bring about destruction or creation, and which it is to be will depend very largely upon the attitude which the older people adopt towards it. If they are unsympathetic, shocked, antagonistic, they will drive the young people into further extremes of exaggeration and rebellion, and the result will be not only division between old and young, but the young people, driven to experiment for themselves, are bound to make mistakes, disastrous perhaps in their consequences.

If, on the other hand, the older people can be brought to understand the spirit of the new generation; if they can realize that this revolt on the part of the young against accepted standards and points of view, is part of the larger turmoil which is proceeding all over the world as the result of the breaking up of one type of civilization and the birth of a new; if they can be induced to set aside convention and hypocrisy and consider the problem with sympathy and an open mind, then they will be able to guide and help the young people in their difficulties, and assist them to bring a cosmos out of the present chaos.

The problem of modern youth is a problem the world over, but it is perhaps more urgent in America, than in the older countries, because the new generation of Americans, especially in the West, is particularly virile, intelligent and full of promise. The new generation in America has thrown aside accepted standards and codes with a greater thoroughness than the young people of the older countries, and probably it is in America that the readjustment will be made sooner than in any other country, just because America is not hide-bound by tradition.

Morality is, after all, only relative, it changes from age to age, and in this transition period of the world's history, in which we are now living, it is inevitable that the moral code of the old world will be thrown upon the scrap heap together with other artificial social standards.

Let us at least not be hypocritical in considering this problem. The existing moral code has not worked so well, or brought such happiness and contentment to the world, as to justify the supposition that it cannot be improved upon.

A veneer of morality covering a welter of immorality may have contented a civilization which has never desired to penetrate below the surface. It will certainly *not* content the new generation which is more sincere and honest in its purpose and outlook.

Star members and Theosophists, at least, who are nominally preparing for a new age, and a new civilization, should be alive to the significance of the revolt of youth and should be seeking to understand and to guide it rightly and with intelligent sympathy. But I fear that in our own movement there is as little of this intelligent sympathy as in the world outside. Many Theosophists are building up a new orthodoxy, even if it be a broader one than the Churches. They have their cut and dried formulas and beliefs, they have their stimulants and sanctions, which are just as much shackles on the human mind as the old hopes of heaven and fears of hell.

The young Theosophist, just as much as any other young person, is given a set of second-hand beliefs, which he is expected to accept before being convinced of them himself. Certain lines of conduct are laid down for him, the following of which will bring him spiritual advancement, the neglect of which will involve the creation of bad karma. I know that this attitude is entirely contrary to the teaching of our leaders but many Theosophists adopt it nevertheless. The

young are no more encouraged to revolt among us than in the ordinary world and the reason that the young Theosophical movement is not as vital as it should have been is because it is largely a movement of conformity and not of revolt. Where the revolt has taken place it has been for the most part unintelligent and lacking in constructive and creative endeavor.

In order to bring about any reform and radical change in social conditions, we come back to the question of education, but it at once becomes obvious that in order rightly to train and educate the children we must first train and educate the parents.

It is vitally important that Star members, who are seeking to prepare the way of the Teacher, should begin to tackle seriously this enormously important problem of the training and helping of the young.

I am proposing, therefore, with the approval of Krishnaji, to start a Star League of Parents. Any parents, whether Theosophists, Star members or otherwise, will be eligible for membership, provided that they genuinely desire to study with an open mind and unprejudiced vision, the whole problem of modern youth, and to train themselves to understand and sympathize with, the aims and desires of the younger generation. To achieve this it will be necessary to study the problem as it exists and from every point of view, without prejudice, hypocrisy or preconceived ideas.

I would ask all parents who desire to come together in an organization for such a purpose, to communicate with me care of *The Herald of the Star*, 6, Tavistock Square, London W.C.1., England.

I offer the following suggestions as a practical program for this proposed League:

1. *Classes for Parents* where the problems of childhood and youth may be freely discussed.
2. *Lectures for Parents*. First class lecturers should be invited to speak on topics such as:
Physical Health
Psychology

The Sex Problem Aspects of Education

3. *A Course of Study for Parents*. Books of educational value will be recommended and may be studied by parents individually or in a group.
4. *A Parent's Section* might possibly be started in *The Herald of the Star* where an opportunity would be given to parents to discuss their difficulties and to assist each other by interesting articles.
5. *Research Work*. To grapple effectively with a problem it is first necessary to understand it. Much research work is needed before the problem of childhood and youth can be understood by parents. All these are tentative proposals. Many others will arise as the League gets to work. I shall value criticisms and suggestions.

HAPPY? IF NOT --

A.E.D.

Have you ever lived alone? Do you know what it is to have no one close at hand who is interested in you or concerned with your happiness?

If you have had that experience then you know what the other chap is feeling,—the one who is in just that position. And if you have ever wondered at his (or her) aloofness, shyness or reserve, then you'll know that his (or her) happiness is dependent upon others.

It is dependent, perhaps, on cheerful greetings and an air of kindness. It is dependent upon a sense that others are taking an interest in him (or her). It depends upon "joining in" and "belonging."

Do you know that you can turn on happiness almost as one turns on water at a tap by being yourself the one who dispenses the cheerful greetings? Are you taking an interest in those around you to the extent of offering them *your* courtesy, *your* kindness and *your* good cheer?

Or are you waiting for someone else to do these things for you? Are you the chap who feels hurt because another appeared cold to you?

Are you the chap who feels gloomy in the morning and has to be slogged into good-nature by a cup of coffee, or are you that rare person who rises in the morning and dispenses cheer from the start?

In short, are you the center of an area of happiness, or is someone else who is happy, courteous, cheerful, doing his best to lighten *your* gloom? Stand in the midst of your circle and begin to flood that area with the golden light of happiness.

From The National Representative

JOHN A. INGELMAN

BROTHERS OF THE STAR: Our great work in the preparation of ourselves and the world for the Coming of the Lord has now, through His actual presence among us, reached another phase in its evolution.

In this phase of our work, America comes second. Due to the great generosity of a Dutch Star member, Baron Philip van Pallandt, who gave unconditionally to our Head his large estate—five thousand acres of land and a magnificent old Castle, Eerde, near Ommen, Holland—a Star Center and a Star Camp have already been established there for three years. The first Camp took place in 1924.

Last year over two thousand people attended the Camp.

Now the time has come for America to take up this work also.

I am sure nearly every one of you feels as thrilled and enthused over the Camp idea as I do.

Brothers, let us all unite and make our Star Camp a model, splendid Camp, worthy of our great country, worthy of our beautiful sunny California, and in some measure worthy to be trodden by Him and to echo forth His Divine Message to a world so sorely in need thereof.

The land bought by the Happy Valley Foundation is unsuitable for a Camp for many reasons: not enough water is available at present, inadvisability of mixing a Star Camp with a Colony or School activity, etc., etc.

For several weeks our Head has been looking for a suitable Camp-ground sufficiently isolated, yet accessible, and offering us the necessary requirements for a Camp.

Finally he has decided on two pieces of land located west and southwest of Krotona Institute. This land directly adjoining Krotona includes the other half of Krotona Hill, so that each tract protects the other. It has

a commanding view of the valleys on either side and, with a number of great live oaks and easy slopes, forms a natural park. The plot west of Krotona, 65 acres, beautifully situated and with a natural amphitheater, has already been bought, generous friends having loaned us \$20,000 cash, the required first payment; the balance, \$22,000, is on a three years' mortgage. On the plot southwest of Krotona, 105 acres, we have a month's option, expiring March 26th, at the low figure of \$44,100. Our total acreage is 170 acres. The full cost of this, amounting to \$86,100, averages \$506.50 per acre, which must be considered a very good buy.

Some of our members may think this is rather too big an undertaking. Those I would fain ask to remember that we are engaged in a tremendous adventure, endeavoring to prepare a sacred place for the Lord of Love where thousands shall contact Him.

There can be nothing small about such an undertaking; and as for the financial obligations involved, we should feel no anxiety but know that all is well.

Mr. Louis Zalk of Duluth has been asked by our Head to be the president of the Camp Management. Mr. Zalk has graciously consented to take over this very important and heavy responsibility, for which he is so well qualified. Under his able guidance, and with the assistance of every one of us, giving his very best of head and of heart, willing to make real sacrifices in money, work or gifts, how can our American Camp Congress in Ojai fail to be a great success?

This Congress will be a tremendous event in our lives now, but the historians of the future will surely record it as the dawn of a new era.

The Star Headquarters will be transferred to the Camp land at Ojai as soon as we can dispose of the present Headquarters in Hollywood.

We are also anxious to start a regular yearly summer-school, for the study of spiritual teachings, on the Camp land.

We hope as well to locate our Press there.

As our finances allow, we shall erect small, simple bungalows there also, where Star workers can come for rest and study. Later, a certain acreage may be set aside on which Star members may build their own bungalows, paying the Star a yearly ground rental; the bungalows, at the death of their owner, becoming the property of the Star.

Oh, that we could only realize what this Star Camp Center means! I beg to refer you to Dr. Besant's and Krishnaji's articles in this number of *The Server*.

For us who have had the vision of His Coming, the intuition to recognize Him, how easy it is to picture Him standing at the focus of that beautifully sloped natural amphitheater, round Him thousands, yea, tens of thousands, in rapt ecstasy as His words of wisdom ring out in soft silvery notes, appealing to us to come out from our world into His, lifting us out of our own difficulties and sorrows into that rarified realm of real understanding which is Happiness.

Through the fire of His love, the Oneness of all humanity, yea, of all life, will be vividly sensed.

In the splendor of His radiance, the necessity for purity of mind, of heart, and of body, will be seen and eagerly sought.

Through the fullness of His wisdom, our many problems will seem easy of solution, and we will in greater measure regain that childlike simplicity which is ever the mark of an advanced Humanity.

Many a fetter of ignorance, desire, and prejudice, which have kept us prisoners through the ages, will fall shattered by the wayside, and the inner harmony of each individual will be drawn out to blend in a mighty symphony.

In unknown, unsought-for ways will the God in each one of us stand revealed, our own latent Divinity called to life by the living Divine Presence of the Son of God in our very midst.

HERALD SUBSCRIBERS—

IMPORTANT NOTICE

It is intended that the international magazine of the Order, *The Herald of the Star*, will in its present form be discontinued at the end of this year.

The Herald is at present published in London, England. At the beginning of 1928, it is planned to transform the Star Sectional magazines (in those countries that have them) into *The Herald of the Star*. There will be one *Herald*, published in many places.

In its new form; each *Herald* will contain an international section corresponding to the present *Herald*, with articles by prominent people from all over the world. It will also contain a national section corresponding to the present Sectional magazines, with articles and news of national interest.

Subscribers to *The Herald* are therefore asked to bear in mind, when sending in renewals or new subscriptions, that these should not extend beyond December, 1927. A table is given below for your convenience, showing the correct amount to remit for any month of 1927.

January	\$3.50	July	\$1.80
February	3.30	August	1.50
March	3.00	September	1.20
April	2.70	October	.90
May	2.40	November	.60
June	2.10	December	.30

Our plan to enlarge *The Server* through the present year with a view to preparing for the publication of the American *Herald of the Star* in January, 1928, necessitates an increase in the subscription rate. The annual dues include the subscription for *The Server*, and so from September, 1927, the dues will be increased to \$5.00 per year per member. These new membership dues include the subscription for our proposed *Herald of the Star*.

Where there is more than one Star member in a family, then the first one will pay \$5.00 for the *Herald* and dues; the second will pay \$2.00 dues.

We make this exception where the financial obligation would be too heavy in the family, but whenever the finances allow, we absolutely count upon each member having his own copy.

Non-members of the Order of the Star in the East, subscribing to our magazine after Sept. 1, 1927, pay \$3.00 per year.

From now till September, the cost of each copy of *The Server* will be ten cents. Those, not members of the Order, who have already paid their subscriptions for the year 1927 will get their copies till the new year at the old rate.

J. A. L

HEADQUARTERS NOTES

In taking over the office as National Representative, I notice with regret that a great number of our Star members have not paid their annual dues which were payable on September 1, 1926. As this is evidently only forgetfulness, I ask every member to kindly clear his Star membership dues.

GENERAL FUND

Our donations for current expenses have undoubtedly been influenced by the rainy and dull season. We all need sunshine badly, even our General Fund, which looks very depressed at present! Please brighten it up!

SELF-PREPURATION MANUAL

The International Self-Preparation Manuals have finally been sent out to the Divisional Secretaries for distribution to all the Group Secretaries.

Will every Self-Preparation Group member kindly make sure that he receives his copy. I am certain everyone of us will willingly and conscientiously comply with the rules embodied in the Manual and make the work of the Groups living and effective.

* * * * *

Dr. Ernest Stone, our true and trusted co-worker at Headquarters, left us on March 1st, for the Theosophical Headquarters, Chicago. Like the brave soldier that he is, when the call came from Chicago, asking pressingly for his services there, at once he responded, in spite of the deep regret he must have felt in leaving behind him a beloved wife and child, a great number of friends and co-workers.

At the Star Headquarters, as at Besant Lodge, Hollywood, he will surely be missed, but we fully understand how his new position at the Theosophical Headquarters will open to him a still wider field of usefulness and service, and added experience in our common Great Work.

We are indeed fortunate at Headquarters to have Miss Eurith Goold take up the position of Secretary after Dr. Stone. About five years ago Miss Goold left the work here, called to T. S. Headquarters, where she has left a remarkable record of efficient and faithful work.

We welcome her very cordially at 2123 Beachwood Drive.

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The Ojai Publishing Company was taken over by The Order of the Star in the East, Inc., February 26, 1927, at the wish of the Head of our Order. Undoubtedly it is very useful for the printing of our *Server*, and that will be far more the case when we start with our *Herald* by January 1, 1928.

Mr. Frank Gerard will continue his very able work as Editor of *The Ojai*, a weekly newspaper for the Ojai Valley. Miss Eurith Goold will be the Manager of the Ojai Publishing Company. Mr. Harold Kirk will continue his good work as Assistant Manager and Assistant Editor.

IS YOUR PUBLIC LIBRARY RECEIVING
THE HERALD?

We are very glad to give publicity to a letter from one of our energetic members with regard to placing *The Herald of the Star* in public libraries. It is earnestly to be desired that the suggestion made will be put into effect very widely. The World Teacher has begun His work, and the best magazine to keep the public in touch with what takes place in various countries is our international organ. At present Headquarters' records show that the following libraries are receiving *The Herald*, and no doubt others are supplied directly by some of our members.

Butte, Montana

Chicago—Michigan Boulevard

Chicago—John Crearer Library, 86 E. Randolph Street

Community House, Palo Alto, California

Duluth, Minnesota

Fremont, Nebraska—105 E. Military Avenue

Hollywood, California

Honolulu, Hawaii

Houston, Texas—McKinney and Smith Streets

Lima, Ohio—414 West Market Street

Los Angeles, California—General Hospital

Los Angeles, California—Metropolitan Building

Medford, Oregon—West Main Street

Oakland, California—14th and Jefferson Streets

Ocean Beach Branch Library, San Diego, Calif.

Parmly Billings Memorial Library, Montana

Ave. and 29th St., Billings, Montana

Philadelphia, Pa.—N. E. Corner of 13th and Locust Streets

Rochester, New York—Monroe Avenue

Salt Lake City, Utah

South Bend, Indiana

One great advantage of supplying a local library is the knowledge, being on the spot of how *The Herald* is received by the readers. The enquiries for it, also, may call out an interest in the magazine.

If the library is not local, it is advisable to keep in personal touch with the librarian by writing, once a year at least, before renewing.

In placing *The Herald* the method must be businesslike:

1. Enquire if the library is already receiving *The Herald*. If not, see if a gift of it would be welcomed, showing one or two fair samples for the librarian (perhaps the Library Board) to look over carefully, if such is desired.

2. If it is placed, ask the librarian to notify if any number through the year is missing. Many libraries are careful of the filing.

3. Let people know that *The Herald of the Star* is there.

4. Keep a record, as far as possible of the number who read it.



MARIE RUSSAK HOTCHENER

At the request of the National Representative we are printing this photograph of the new Editor of *The Server*, as a greeting to its readers.



THE STAR IS IN THE EAST

THROUGH THE EDITOR'S TELESCOPE

It is with hopes high and a mind well determined in practical service that I greet our readers and at the request of our Head I take up the duties of Editor of *The Server*, assisting the National Representative, Editor-in-Chief.

As explained in the February *Server* it is our hope gradually to enlarge it so that by next January it becomes a part of what we might call a world *Herald of the Star*. There is to be an International Editorial Office at Ommen which will forward articles of worldwide interest to all National Editors. These articles will be incorporated in the local *Herald of the Star* published simultaneously in each country. Each magazine will therefore contain international and national articles of such interest that the readers will understand and feel themselves a part of the great world unity—the ideal of our Head.

The magazine will embrace articles and information on Philosophy, Science, Religion, Occultism, Mysticism, Education, Social Service, Sex, Health and Psychology; and we shall publish Reviews, Correspondence, Questions and Answers on Vital Problems, etc.

This means a greater responsibility for all of us, as we desire to make the new magazine a *living*, spiritual message-bearer—even more than in the past—a publication that will be of practical interest and assistance to all who may need and desire it—especially to those who are determined to prepare themselves to assist the World Teacher in establishing His Kingdom of Happiness—the Eternal Refuge.

We know that the King is ready to take over His Kingdom. His Prophet has been sent to teach the Word and stand sponsor for

those who seek to reach a certain stage of detachment from the personality—a spiritual freedom which alone can bring true happiness and unity with the whole.

It is a mistake to think of the Kingdom of Happiness as a place, in the usual connotation of the term. The phrase is used mystically to describe a state and stage of consciousness—a spiritual goal. But its interpretation and realization mean acquiring a scientific knowledge of the mechanism of one's actions, emotions and thoughts, so that the mysteries and vagaries of behavioristic phenomena in the personality are understood, controlled and directed by the Ego.

The goal is an abstract ideal; the attainment is a concrete victory. The lower self goes to school to the Higher Self, and beginning with the alphabet of character formation, passes through the ascending grades, and finally becomes a *Master* in the University of Life, yet a consecrated *Servant* of Humanity.

To the majority of us it may seem a long, long course of study to reach such happiness and perfection, especially when we realize our limitations; but the day is at hand when we must choose a more rapid pace or lose a great opportunity and be forced to wait an interminable time for the 'next term'.

Some of the workers who are not very keen on any study of the details of constructive spirituality say that they thought students were expected to work and forget themselves. We admit there are particular occasions when the work demands this; but generally it seems reasonable to suppose that the more we are able to express the qualities of the World Teacher the nearer shall we be to Him in understanding, and the better able to

do His work. That is the reason He lays so much emphasis upon Self-Preparation and our hearts are full of its importance: out of the fullness of our hearts our pages must speak. We aspire to make the time shorter for earnest seekers and to become an active agent in spiritual propaganda. We desire to emphasize and demonstrate how joyful and interesting is the work of preparation and how scientific and practical are the methods to be employed. It is like the Ego playing a game of chess with the personality. It moves all the actions, senses, desires, feelings and thoughts on the board at will, and finally *The King* wins.

Specific knowledge of ourselves is necessary in order that we may gain that inner silence in which the Voice of the Higher Self is heard. We are deeply indebted to neurologists and psychologists and psychopathologists for what they have done and are doing to help us understand and aid ourselves. Their experiments and clinical practice have resulted in startling and helpful disclosures in the wonderland of consciousness. They are unconsciously detailing the more conceptual facts of the Ancient Wisdom and the Occult, even to the point of endangering their carefully guarded reputations as empirical scientists.

They are laying bare the mechanism of subconscious factors which influence our actions, emotions and thoughts. They measure our strengths and weaknesses; and with instruments they invade all the privacies of our pet faults. They show our adaptability—our powers of reaction—to love, hate, fear, alertness, etc. The instruments act as brazen speedometers, measuring our 'mileage', physically and emotionally. We are thus demonstrated to ourselves.

Humanity is now in a *Mental Age* and exact knowledge is demanded by the reasoning mind. Students of deeper subjects want to see the soul's wheels go round. Our magazine proposes to help them. We shall assist them to acquire practical methods of development in daily life; and to stop worrying,

which is treason to the happiness of our Kingdom and to its Head.

A letter lies before me in which an earnest seeker for happiness and progress in character-building says: "I have so little control over myself and my faults that the Recording Angel must need a new Book of Life for every day in which to note them". Our reply will be that the magazine will warn students against the dangers and depression of emotional mysticism; that the gray matter of the brain is the actual Book of Life of our physical bodies; and that each one is his own Recording angel. That he can read, write, erase or rewrite the daily record at will; but this is possible only when he possesses knowledge of consciousness in the personality and understands the laws of nature that govern behavioristic phenomena. He can never be happy and free until he *does* possess such knowledge.

However, the important, helpful discoveries and experiments of scientists are not confined alone to the peculiarities of our behavior. And this magazine will try to keep its readers in touch with the latest developments in education, child welfare, and other vital subjects.

We shall need helpers more than ever, and we make a stronger appeal to our Field Secretaries and other faithful friends. We need more readers in city libraries, watching for new and standard books and articles on subjects related to our particular avenues of work. We need articles and reviews from specialists.

We are promised articles from our Spiritual Leaders who always inspire us to greater endeavor. For we seek perfection and the Kingdom of Happiness *only to become more efficient helpers of humanity*.

MARIE RUSSAK HOTCHENER

THE VISION OF BEAUTY

I look for the day when the Vision of Beauty which ravished the souls of those Eastern men and through their lips spoke oracles to all ages will speak again in the West. I look for the World Teacher who will come and find the world the mirror of the soul.

Ralph Waldo Emerson.

HOW TO RECOGNIZE THE TEACHER

BY ANNIE BESANT, D. L.

From *The Messenger*, Feb, 1927

Many on reading the gospel story must have wondered that so few among the Jews recognized the Christ when He lived among them. Even His apostles appeared to be unconscious of His greatness throughout His ministry, Peter being the one who, near the end of it, impulsively led the way, as was his wont, to the declaration that He was the Son of God. And even after that, the same apostle denied Him, after another had betrayed Him, and all of them forsook Him and fled, in His direst need. As for the crowd, among whom He is said to have performed so many miracles of healing, they were not led by these to trust Him or to recognize Him; in fact after acclaiming Him as He rode into Jerusalem, they cried out as vociferously for His death. I am taking the story as written by His followers.

Taking the salient facts of it, we realize that it was natural enough that the people around Him should not have remarked any signs of His true character. They had known Him as a child, a boy, a youth, a man, as Jesus of Nazareth, a son of Joseph. Certainly He was not the splendid Messiah for whom they were looking, a conquering King, redeeming Israel from bondage to Rome. He did not so much in the way of teaching apparently, He spoke in parables of which the people did not catch the meaning, and He explained these only to His disciples, when they were in the house. So say the three synoptical Gospels. The Fourth Gospel shows a very different personality, giving long and beautiful discourses. But even including this how very, very little we have of the words of the Christ.

The lesson of the blindness of the people who surrounded Him is clear. How shall we escape a similar blindness, now that we are placed in a position similar to that of the Jews? Only by developing the germs of the qualities which are of the same nature that blossomed in Him to superhuman perfection. As we see by the light of the sun because in our eyes is the ether which he throws into ripples by his rays, so must there be in our inner eyes that which can respond to the rays of the Sun shining in Him.

First of these qualities is tenderness to the weak, the undeveloped, the young, the helpless, the sinful, the subhuman. There must be no irritability, no impatience, no contempt, no condemnation. Calmness, serenity, quiet radiance of good will, a steady happiness that nothing can cloud or shake. There must be an open mind, free from bias, from prejudice, from conventions, from prepossessions, ready to accept truth from whomsoever it may come, judging all things on their merits, well balanced, unshaken by emotions. There must be the recognition

of the God in each, the taking of each at his best, the ascription of the good motive in actions we disapprove, the strong protection of the weak, the fearless assertion and defense of a truth we know, firmly gentle under all provocation, and serenely joyful whatever the circumstances surrounding us. There must be keen insight into truth under all disguises, and a firm will that nought can shake. And there must be an alert, eager practice of service anywhere, of all kinds, small and great as men may measure them.

Such are some at least of the qualities which will enable us to recognize the Lord, the qualities which shine forth from Him in undimmed splendor of eternal light.

STAR PROPAGANDA

Copies of *A Statement* by Dr. Besant, which appeared on pages five and six of the February issue of *The Server*, may be had from Star Headquarters at the rate of fifty cents a hundred, postpaid. This article is excellent for propaganda purposes, and it is hoped that it will be given as wide a circulation as possible.

ANTHROPOLOGY AND ARCHAEOLOGY

Proof that ripe old age is a comparatively modern thing has been offered by Prof. T. Wingate Todd of the Western Reserve University from comparative studies of ancient and modern skeletons. He showed that the heaviest death rate in ancient and medieval times occurred at about forty-two years, while the heaviest death rate among adults in modern civilization occurs at seventy-two. Improved conditions of living and greater safety, he found, have greatly increased the span of life since ancient times.

Similarly, by extensive measurements and comparisons, Dr. Horace Gray, of the Institute of Juvenile Research in Chicago, has found that the American boy of today is taller by at least two inches than lads of the same age fifty years ago. This he attributed to increasing knowledge of health and control of disease.

THE CANYON OF THE STARS

By Mae Van Norman Long

A novel with a mystical theme. Particularly interesting to Star members. The New York Tribune said of Mrs. Long's first novel *The Wonder Woman*, "Those who enjoyed *Freckles*, by Gene Stratton Porter, will find in this book much to enjoy."

For sale by all book dealers, or by the publisher,

David Graham Fischer, Hollywood

CHILD WELFARE

Mary Alice Hudson, Field Secretary
220 Ridge Building, Kansas City, Mo.

One of the most important 'Codes of Morals' for children has been evolved through the efforts of the *National Institution for Moral Instruction* of Washington, D. C. A country-wide contest was engaged in by educationalists and won by William J. Hutchins, Professor of Homiletics, Oberlin Seminary, Oberlin, Ohio. He submitted what might be called Ten Moral Commandments for the Child. Adults will also do well to profit by their splendid recommendations. We give only a few of them and advise parents to write to Washington for the valuable pamphlet. In reading them we are constantly reminded of the advice of our Head in *At the Feet of the Master*. Ed.

1. THE LAW OF HEALTH

I will keep my clothes, my body and my mind clean.

2. THE LAW OF SELF-CONTROL

I will control my *tongue*, and will not allow it to speak mean, vulgar or profane words. I will control my *temper*, and will not get angry when people or things displease me. I will control my *thoughts*, and will not allow a foolish wish to spoil a wise purpose.

3. THE LAW OF SELF-RELIANCE

I will gladly listen to the advice of older and wiser people, but I will learn to think for myself, choose for myself, act for myself. I will not be afraid of being laughed at. I will not be afraid of doing right when the crowd does wrong.

4. THE LAW OF RELIABILITY

I will be honest in word and in act. I will not lie, sneak or pretend, nor will I keep the truth from those who have a right to it. I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake, and I will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

5. THE LAW OF CLEAN PLAY

I will not cheat, nor will I play for keeps or for money. If I should not play fair, the loser would lose the fun of the game, the winner would lose his self-respect, and the game itself would become a mean and often cruel business. I will be a good loser or a generous winner.

6. THE LAW OF DUTY

I will try to find out what my duty is, *what I ought to do*, and my duty I will do, whether it is easy or hard. What I ought to do I can do.

7. THE LAW OF GOOD WORKMANSHIP

I will get the best possible education, and learn all that I can from those who have learned to do the right thing in the right way. I will try

to do the right thing in the right way, even when no one else sees or praises me. But when I have done my best, I will not envy those who have done better, or have received a larger reward. Envy spoils the work and the worker.

8. THE LAW OF TEAM-WORK

In whatever work I do with others, I will do my part and will help others do their part. I will keep in order the things which I use in my work. In all my work with others, I will be cheerful. When I have received money for my work, I will be neither a miser nor a spend-thrift. I will save or spend as one of the friendly workers of America.

9. THE LAW OF KINDNESS

In America those who are of different races, colors and conditions must live together. Every unkindness hurts the common life, every kindness helps the common life. Therefore: I will be kind in all my *thoughts*. I will bear no spites or grudges. I will not think myself above any other boy or girl because I am of a different race or color or condition. I will never despise anybody. I will be kind in all my *speech*. I will not gossip nor will I speak unkindly of anyone. Words may wound or heal. I will be kind in all my *acts*. I will not selfishly insist on having my own way. I will always be polite. Rude people are not good Americans. I will not trouble unnecessarily those who do work for me. I will do my best to prevent cruelty, and will give my best help to those who need it most.

10. THE LAW OF LOYALTY

I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will be loyal to my school. I will be loyal to my town, my state, my country. I will be loyal to humanity.

If I try simply to be loyal to my family, I may be disloyal to my school. If I try simply to be loyal to my school, I may be disloyal to my town, my state and my country. If I try simply to be loyal to my town, state and country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my state, and my town, to my school and to my family. And he who obeys the law of loyalty obeys all the other nine laws of the Good American.

DR. HENRY A. SMITH

Natural Methods

(including)

Osteopathy, Naprapathy, Electro-therapy, Biolectric methods, Bates Eye Treatments

116 S. Michigan Ave., Chicago.

DELINQUENT WOMEN

DR. A. ZUBER

The problems dealing with delinquent women seem to have so many more ramifications than those dealing with any other kindred group of evils, that one needs only to become a worker among these women to see how almost utterly hopeless is his undertaking and how practically helpless is the group of human beings which he has set out to aid.

If one recognizes the problem in its more general aspects, he realizes more forcefully than he was ever before willing to admit, that prostitution is one of the oldest and most widespread professions in the world; any endeavor which he may make to check it is like an attempt at curbing the great Niagara. And this is just what we find ourselves trying to do when we fare forth to achieve results with the immoral.

The moment we enter this field of service, we encounter no less than a seething bee-hive of hissing, stinging, ill-tempered men and women who have for ages parasited themselves on the earnings of outcast women. They rage at us, threaten, hoot, swear and even shoot if necessary, to relieve themselves of even our humble, disturbing presences. For being what they are, knowing the law as they do, paying millions in 'hush money' as they continue to do, and deriving as they see it, only a bare living (albeit the many chances which they take of life and limb) they find us the most unwelcome and at the same time, bothersome pests on their trails.

Let us look for a moment directly at the problem of helping these unfortunates and thereby glimpse a more concrete picture of the various agencies which we must learn to understand, tolerate, respect (for their power at least) if we would do anything at all for them. And let us make one point very clear. While we speak of 'women' we mean only adult feminine bodies. Their emotions are those of adolescence, while the intellects range from eight to fourteen years. In doing any work among them we *must* be guided by these most important, scientific axioms else do we meet only defeat and total loss of time and energy. Constructive work with them can only be accomplished when we *know* these facts and remember them.

Our first case for study brings us sharply into contact with a plain-clothes man who has been watching some suspicious looking houses. He finds sometimes that policemen of that district have accepted months of bribes for their helpful blindness. Our investigation discloses that the wrong has not stopped there because the Chief himself sometimes demands that there be placed on his desk, each and every Saturday morning, a certain specified sum from ward politicians under his jurisdiction. So we find our efforts balked, for we cannot discharge

the police force. We recognize a stone wall and try another case.

A woman is ill and without funds. So we decide that she must be housed decently, at least till medical aid can be procured. But where? The Big Sisters League, a meagre Home for Wayward Girls is always full to overflowing, the Municipal Hospitals are not homes for ambulatory cases, else would our tax-payers cry out their rage at the mismanagement of funds. The jails cannot house her, for no officer seems inclined at the moment to come forward with a warrant for her arrest.

Night comes on and we feel half inclined to take her home with us. However we realize that she might contact growing boys, or an irate wife, or precipitate a stern rebuke from husband. Then in desperation we call the Salvation Army or the Volunteers of America, for their doors seem always open to emergencies. They do not hold to red tape so fully as the County or City Charities, The Women's Protective Leagues the Homes for Feeble-minded, etc., all of which often require days of investigation into the particular case at hand, before acting.

We promise ourselves faithfully on our way home, that being anything but downhearted, we will see this case provided for. So next day we take up the question of the health of our poor, unfortunate charge.

Our own physician is unapproachable because he cannot receive her in his office, it being quite impossible of course to allow her a moment's rest on the davenport in the reception room with Mrs. Rich. Then there comes to mind the name plate on a shabby door near the home where we found our problem, and we go there for an interview. Our neighborhood physician having seen our ward before says, "No, she will not pay her bills."

We say, "She can't, for she has no money."

But how much better does the 'quack' know them than we do, for he says, "Get out of here unless you have the money to pay here and now," as he indicates by placing the forefinger of one hand in the palm of the other.

We humbly ask the price and he names an impossible figure. Feeling to our very finger tips the rank injustice of it all, we turn elsewhere.

The Health Department is next called upon and we find a Free Clinic for our solution. We make all arrangements and escort the woman to the clinic ourselves. She receives aid and vows that nothing will keep her away from it until she is materially helped. The second appointment with the Free Clinic is not kept by her nor is any other arrangement. And thus, has she eluded us, to go back as we find months later to her old haunts. There she continues to ply her trade, and infect the public, unmolested, so long as she keeps all the purses filled of the people that lay in wait to trap her, the moment she fails them.

But we are learning. Never had we realized how far the woman's money had to reach or how like the stray and very undesirable prowling cat she is, which receives all the unfriendly missiles that can possibly be hurled from every side. We elect to try again.

A friend tells us of a seemingly worthy woman now being tried in the Federal courts for offering liquor to her erstwhile patrons, and we hasten there, but to learn a new lesson.

She finally confesses her bootlegger's name, for she suspects him of having betrayed her to the police because she charged his patron more than the usual fee. While the charge was quite all right, she failed to hand the extra money to the bootlegger. So, in the way of her world, one bad turn deserved another.

The judge ordered nothing less than a 'clean sweep' of the entire bootlegging business. He found but dared not admit it into the testimony, that not only the bootlegger is at variance with the law, but that bootlegging ramified farther and farther, to stills in the mountains on excellent trout-fishing ground, where he himself had been wont to spend some very happy week-ends with his old friend who owns all the mountains round about. In fact, come to think of it, the wine cellar of friend land-owner is far from being scoffed at. The exposure cannot be done this time but the judge will surely make a more honest effort next time and so clear his conscience.

Our case is resumed. The woman received a fine of \$50 and no time in jail. The fine means nothing to her for friend bootlegger will come gallantly forward and the calendar will be cleared. But our charge! She is whisked away before our eyes in a high-powered car. And when we asked the jailer where she is going, he laughed at our ignorance and answers, "Off with her man,—she'll have to sell much now, and more cautiously, to pay back that \$50."

We meet her again. This time she has been arrested for shop-lifting. A pair of silk hose was needed to enhance the beauty of the satin pumps which were presented to her by a new friend, a dapper man with a large diamond which she hopes to acquire for herself at some early date.

Second offence! Probation.

Now we can do something. There occurs to us the statistics which we have read, somehow, somewhere and we make haste to apply them. We obtain permission from her probation officer to have some mental tests made. These show her Intelligence Quotient to be only eleven years and we are also advised that she is a kleptomaniac. She is far too young for the penitentiary, yet too old for the many Homes, of various kinds, for children which cover our land and so we quickly apply for admittance to the State Institutions for the Feeble-minded. For after all that is just what she is and we have been mistakenly expecting of her good

citizenship, the responsibility of an intelligent adult.

Admittance to State Homes of this type requires a trial for permission to send a case to one. In the mean time she waits in jail till we find a place for her. After a month's delay, the answer is, "No, there is none. Every one is crowded to the doors and your case No. 5624 is not a real menace to society as are many others." And so our mentally ailing, disheartened, bootlegging shop-lifter is again under her probation officer's charge and the public continues to pay her price; likewise the woman.

Absolute failure has marked another attempt at well doing, and thoroughly discouraged, we go home to devise a scheme for caring for these women which may somehow help to solve their problems and relieve just a small portion of this earth's woes.

If you have courage, help us. This is work only for the strong. It is an incessant, unremitting call to service for those who will help bring about more justice for these children, who hunted as they are, have not where to lay their heads. For even this is part of the Master's work for humanity.

[We would suggest that students first study the work of neurologists and psychopathologists such as Henry Goddard's *Psychology of the Normal and Subnormal*. They will find a wealth of valuable information which will guide them in a deeper understanding of such cases as above described. M.R.H.]

A LITTLE CHILD SHALL LEAD THEM

AGNES PARSONS

(*School of the Sacred Science*)

Many people ask me, "Do you think Krishnamurti is the Messiah?" I answer, "If you mean by Messiah some miraculous individual shrouded with mystery and endowed with unnatural powers, I think he is not." If you ask, "Do you think that Krishnamurti will speak the message of the Great Teacher?" I will answer, "Not only is it possible but very probable."

In ancient India, the One whom we know as the Christ was called the Maha Guru, meaning the Great Teacher. To me that expresses better than all other names the real significance of that mighty consciousness, because He is the Teacher of Teachers and all of our mental concepts and mystical values in relation to Him do not change that fact.

We know that there are individuals, not one but many, born with an inner perception, an intuitive relationship with states of consciousness beyond our physical, emotional and mental states of activity. Such a child was Krishna. The Sacred Wisdom is not something that is handed to one on a platter by an invisible God, but it is a science of development and unfoldment which is earned by the Ego through incarnations of experience, devotion, service and meditation.

Krishnaji at a very youthful age was aware of the activities of His consciousness in these higher realms. There He found a Teacher who accepted Him as a pupil and later taught Him how to reach the Mahia Garu. Krishnaji's karma was such that He was permitted the time, necessary conditions and environments where it was possible to expand His consciousness and bring His vehicles of expression (bodies) in tune and rapport with those of the Great Teacher. The more His consciousness expands and unites with that of the Great Teacher the clearer can He speak the Message of that higher Consciousness to the world. I do not say this is so, but from all the Laws of Being it can be so. To perceive the TRUTH clearly one must eliminate one's emotions both for and against and lay aside all preconceived ideas of how they think a thing should be and in the light of clear understanding test out the Teacher and His Message.

Krishnaji has already served as one of the most important channels of Light, to me, in this incarnation. As a child, I struggled intensely to find that which my soul craved. I could not accept the orthodox belief of my mother or the materialistic views of my father. At seventeen years of age while visiting an aunt she attempted to convert me. It all seemed so petty, yet I did not have anything to offer in its place and I laid my head on my arms on the table and I said with all the desperateness of the urge within me, "For God's sake, if there is a God send me something I can believe." I returned home and found a dozen or more books of theosophical literature which an active theosophical brother had loaned to my father. I delved into them; between Sanscrit words, philosophical terms and new ideas I was soon lost, but there was one jewel among them for me, a little book written a few years before by a child of my own age. My spirit responded to the message revealed in that little book *At the Feet of the Master*. To me it was the light which I sought, given in simple purity, through the consciousness of a child. Here was no philosophy, no concepts, just the clear Light of the spirit saying: "This is the WAY."

To this day, near at hand on my desk lies this little book, and I will answer the question, "Do you think Krishnamurti is the Messiah?" in the words which Krishna's Teacher spoke to Him:

"You must not hold a thought because many other people hold it, nor because it has been believed for centuries, nor because it is written in some book which men think sacred, you MUST THINK OF THE MATTER FOR YOURSELF, AND JUDGE FOR YOURSELF WHETHER IT IS REASONABLE." "He who would walk upon the Path must learn to think for himself."

Hold back your mind from pride, for pride comes only from ignorance.

At the Feet of the Master.

RELIGION AND THE CHURCHES

Field Secretary, MRS. ADA KNIGHT TERRELL, M. A.,
2221 Portland Avenue, Minneapolis, Minn.

NOTES

ATHEISM AND EVOLUTION. Rev. John Roach Straton, New York, the head of the *Supreme Kingdom*, an organization formed to fight atheism and evolution, has launched a drive for 4,000,000 members at \$12.50 dues each per each year.

CHURCH WORK. According to the *United Stewardship of North America*, as estimated by statistics, \$676,000,000 was contributed to religious benevolences by all the churches in 1926. This sum is an increase of \$20,000,000 over what was given in 1925 by Protestant churches alone.

EVOLUTION BILLS. According to information furnished by Rev. W. B. Riley, President of the World's Christian Fundamentals Association, anti-evolution bills are planned for introduction into the legislatures of four states—Minnesota, Montana, Kansas and Arkansas.

THE HAGUE IN MEXICO QUARREL Leaders of the Methodist Episcopal Church and other denominations have sent President Coolidge letters and telegrams urging that there be no severing of diplomatic relations with Mexico, but that the differences between the two governments be referred to *The Hague* for arbitration.

Also, Dr. S. Parks Cadman, President of the Federal Council of Churches calls attention to a treaty made in 1848, and confirmed in 1908. The agreement was as follows: "A resort shall not be made to reprisals, aggression or hostility of any kind until the government of that country which deems itself aggrieved shall have maturely considered, in the spirit of peace and good neighborship, whether it would not be better that such differences should be settled by arbitration of commissioners appointed on each side, or by that of a friendly nation."

THE SOUL. *The San Francisco Chronicle* of Dec. 30th contains the following thought about the Soul: "R. G. Paddock seems to think that there is no soul because it has no existence as a material, visible form. What does he think about Life itself? Life is no more visible than the soul. What constitutes the difference between the appearance of a dead man and a living one? Something that the human eye cannot see, but what we call Life. In like manner it might be possible for an invisible soul to exist."

RELIGIOUS INFLUENCES. *The San Francisco Chronicle* of Jan 2, 1927 contains a summary of the opinions of one hundred leading clergymen concerning the enduring hold of religion on the minds of men.

They report as follows: "Man is incurably religious. The purpose of religion is to make God more fully known to men in order that the fundamental needs of the race may be satisfied. The Church proclaimed the gospel which is capable of solving every problem facing humanity—so that soon there may be a new world wherein dwelleth righteousness in all relationships."

YOUTH FACES THE DAWN. *The Milwaukee Journal* of December 29, 1926, states the following: "Three thousand students meet in Milwaukee to find out how modern life can be squared with the teachings of Jesus. The conference is a plain recognition of the fact that old landmarks have been swept away. Life becomes complex, highly volatile, uncertain, while religion remains simple, molded to form, dogmatic.

Inevitably there was a break, and young men and women found themselves on one side of *the gulf that was unbridged*.

Perhaps the gulf has served a useful purpose. Without it, religion might not have realized fully the necessity for pushing deep its roots into the lives of men; without it, youth might not have realized that a godless life is a disappointment."

* * * * *

—Dr. Arvid Reuterdahl, Director General of the International Theistic Society, and editor of the *Theistic Monthly*, denies in the columns of his magazine that belief in the theory of evolution leads to disbelief in God. Answering Dr. Riley, Dr. Reuterdahl declares that if Dr. Riley's bill against teaching evolution in tax-supported schools is passed by the State Legislature,

"Religious sects will then be able to bid for legislative supremacy, based upon their powers to deliver votes to aspiring legislators. The craftiest, strongest, and most wealthy sect will survive in such an environment, and domineer, or even crush out, the weaker. Even now, Rileyism is looming up as a menacing giant in the rural districts. We wonder if Dr. Riley has ever stopped sufficiently long in his aggressive crusade to think what might happen to Fundamentalism if the pendulum of opinion should swing in the opposite direction and his own particular doctrine should become the target for legislative coercion? In this battle for freedom of thought which we are waging, we are also trying to protect Fundamentalism against the onslaught of possible inimical fanaticism in the future.

Registered nurse would like care of invalid or position as nurse-companion to elderly lady. Can not do heavy lifting.

Miss Alice G. Buckler, 570 Sumner Ave., Springfield, Mass.

PRISONERS WELFARE

Mrs. Edith Lee Ruggles, Field Secy., 2126 27th St., Sacramento, California.

In one of our Western prisons, is a man, approaching middle age—he is from a splendid family, has several brothers and sisters that have made their mark in the world. I have talked with him many times, and this is his story: At a time when the family of children, of which he was one, was very young, the mother passed on and several of these little folks were taken to an orphanage. In a short time a stepmother came into the home, and she took a dislike to this lad of our story and he in turn could not understand her—consequently he did not come home at night—he slept in vacant lots, and out-houses. In time he got in with bad company and the step-mother took him before the Juvenile Court and swore to a false charge to have him committed. He was committed to a reform school. It was a school of crime and this young lad learned many things. After he came out he was put out to sea on an English schooner. After landing in an English port, the lad could no longer stand the harsh treatment and beatings so hid on the dock until the boat sailed, then became a stow-away on another vessel sailing for America. Things went from bad to worse until he joined the Navy—it was during peace time. On his trip around the world he became a drug addict. Years went by—he then got into trouble, and was caught stealing from a residence. He served time for that. He then enlisted in our World War—he still craved and used drugs and when discharged was caught again. He served time for that.

Still his family and friends stood with him, helped him to make good when he came out. There is something so worth helping—he is a man, and has a soul. Different times he made a special effort to break the habit but it had a death grip on him. Again he obtained drugs, got into trouble and is paying for the third time.

How can he be healed of this terrible disease in prison? The great need throughout the United States today is State Hospitals for the cure of the drug habit, instead of throwing men into prison. After the habit is broken—every cell of the body must be made over new; we all know the story. Can we help this man by making a convict out of him? Can we heal him by throwing him into prison? No. If you could know this man, know the family that has loved him so dearly, know his terrific struggle to give up the dope, know his shame because of his repeated incarceration, you would know something of the man who sat behind the bars in a little reception room, and told me his story. He has loved, has dreamed dreams, has hoped, but with tears in his eyes, told me he could never marry. He is a musician. He told me of all out door sports he liked baseball the best. He is a model prisoner, works at the task assigned

to him and never complains. What is ahead of this man? Will the state furnish an institution to heal these unfortunate men and women—or will they remain as convicts? As Star workers let us make a fight for the proper hospitals and institutions for these men! When a drug addict is received in the average prison he is placed in a padded cell and allowed to suffer and crave. Think of the living death!

Will each of the prison workers in the Star groups, please write me as to how the men who have used drugs are taken care of in their States and make recommendations for their care.

* * * * *

Let our slogan be EDUCATION THEN LEGISLATION. This is the only way we can do the constructive work on our program. This is why I am reviewing the prisons of the different states. I would like to give a short report on Michigan State Prison at Jackson. In 1850 when Michigan was a territory the federal government erected a prison at Jackson. When Michigan came into the union the prison was taken over and that state prison as it now stands is a development of the territorial prison. The original cell block is now used as the quarantine unit. The city which now almost surrounds the plant, has made it necessary to purchase land and erect a new prison three miles outside the city limits. There are 64 acres where a maximum population of 5,510 inmates may be housed; beside the plans call for four mess halls, two chapels, classrooms, an auditorium seating 3,500, twenty acres of recreation fields and a large field-house for indoor recreation in the winter months. The new plant is a task of such magnitude that it will take at least three to five years to complete. The population at the time of the report (November 1, 1925) was 2,202. The death sentence was abolished in the State of Michigan in 1847. There has been a strong fight to reestablish capital punishment, but from all reports, the bill has been tabled for the present. In connection with the physical examination every man going in is given the Yerkes-Bridges mental test. The result is used to place the man at work and in connection with disciplinary cases. A little psychiatric work is done. Protestant and Catholic services are held every Sunday and the attendance is voluntary. In summer Protestant services are held out-doors in the baseball bleachers with a band concert and an outside speaker as part of the program. In 1925 a new warden took office and great hopes were held out as to the many needed changes. The old prison was quite insufficient to house the men, but the new plant will be plenty large. The great need is education. Classes should be established both in elementary subjects and technical work by a competent teacher and should go hand in hand with the industrial work. The prison is to produce law-abiding citizens, so education should be as large a factor as industry.

E. L. R.

DIET

The following are notes based on a lecture given by Dr. Wallace F. MacNaughton of Detroit, Michigan. The essence of the lecture, *The Fundamentals of Diet*, will prove interesting and helpful to the readers of *The Server*.

* * * * *

We come into manifestation on this physical plane by means of a physical vehicle; we are assigned to a certain physical body and we stick to it until it dies. The body is built for us and we hover about it during childhood letting it take its course under mother's guidance. During all this time we have very little to do with the management of the body, and it probably has not even occurred to us that we had any responsibility regarding it. For this reason we fall into the habit of thinking that, inasmuch as the body required no attention from us during childhood, it must be taking care of itself. This point of view regarding our bodies is carried over into adult life by most people. Foods, beyond the fact that we are aware of certain cravings which we try to satisfy, give us no concern. We may recognize that food is necessary for growth, but we fail to perceive that the kind of food makes any difference.

From infancy to maturity we feed along unconsciously, eating because appetite calls and seldom if ever giving a thought to the fact that we are building something. This is a most important fact—we are building something. This fact is fundamental to the subject of diet. The body is built largely of the foods we eat.

The mineral elements and vitamines are absolutely essential to the life and health of the body. The only reliable source for these is in vegetables, fruits and grains in their unrefined state. We may consider these as natural foods for man. A natural food is one to which nothing has been added, nothing taken away, or in the preparation of which no elements have been taken out. Custom has given us flesh for food, but science is beginning to demonstrate that flesh is unnecessary to health, vigor, or endurance. Besides this we have the fact that the human anatomy resembles more the anatomy of the herbivorous animal than that of the carnivorous. The intestinal tract is as long as it is in the herbivorous animal; the teeth, unlike those of flesh eating animals, are of a grinding type showing their special adaptation to the mastication of cereals and vegetables.

It is well to remember that we are not merely replacing the elements that are used up in the process of metabolism, but that by a wise selection of foods we may build into the body those elements that will make for better quality. Not only will we then be producing an immunity against disease, but we will find ourselves to be more responsive to the finer forces of Nature enabling us to experience and express more of Joy and of Beauty of Life.

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